

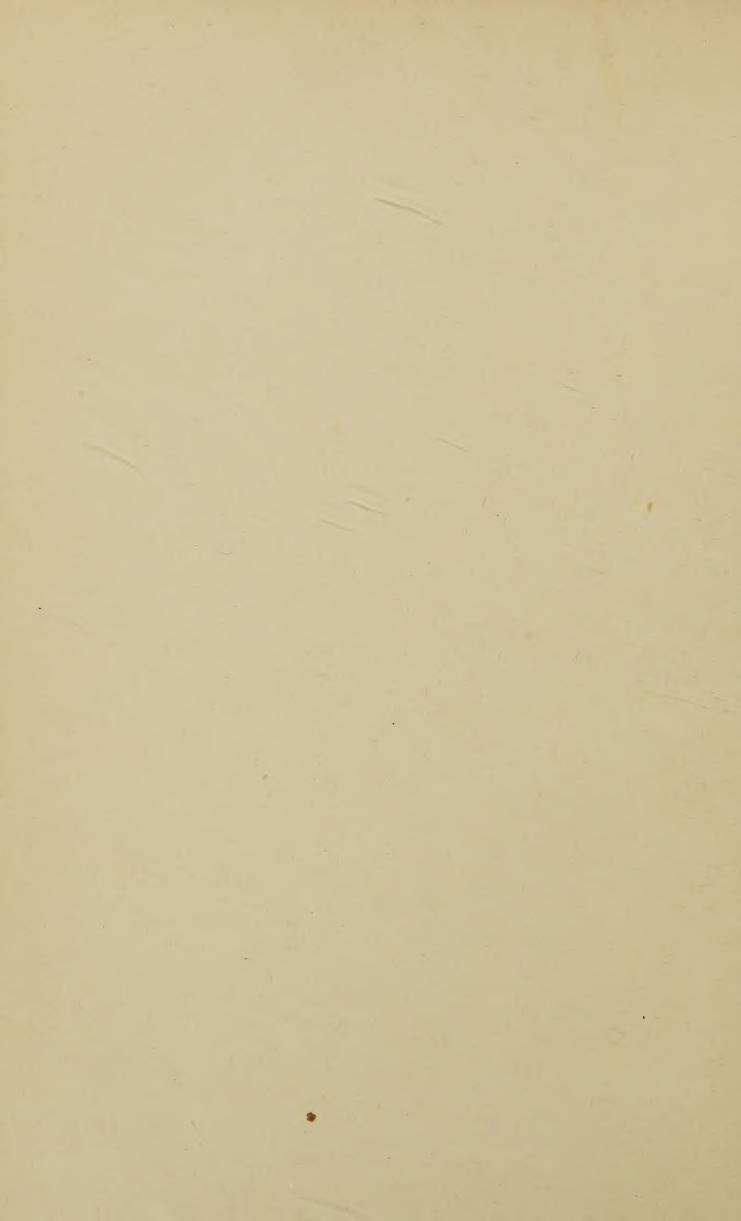
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DIVISIONS

IN THE

SOCIETY OF FRIENDS.

BY

THOMAS H. SPEAKMAN.

THIRD EDITION, ENLARGED.

PHILADELPHIA:

J. B. LIPPINCOTT COMPANY.

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PREFACE TO THIRD EDITION.

A CONCISE review of the progress of this controversy thus far will facilitate the understanding of what it is about, and the merits. Notwithstanding their otherwise obvious attitude of wrong-doers, the Orthodox have from the first been accustomed to indulge in detractive imputations toward Friends both publicly and privately. In 1869 there appeared in "Friends' Review" the specially obnoxious editorial which was made the subject of animadversion in the first edition of this book, commencing at page 27 of the present volume. There was no apparent evidence of relenting, and in 1893 I consummated the intention, long entertained, of publishing a second edition somewhat more aggressive in tone. Anxious, however, to effect if possible a reconciliation without further publicity, I first submitted in type-written manuscript the substance of the matter intended for the second edition to several prominent Orthodox Friends of my acquaintance, but without favorable result. I then

printed the additional matter for the second edition under the title *Preface to Second Edition* as it appears at pages 5 to 23 of this book; and this in a separate pamphlet, accompanied by a friendly letter, was largely circulated through the mails among Orthodox Friends only, in the hope still that some friendly overtures might be elicited. The only response to this, however, was the republication by the Orthodox of a pamphlet of thirty-five pages, originally published by them in the year 1828, commented upon by me at page 87. I therefore proceeded with the publication of a second edition, which is embraced between pages 5 and 107 of the present volume. The several Orthodox notices of this and what further I have said on the subject will be found in Appendix II., page 109.

I persist in this matter from a sense of duty. Our Orthodox brethren are, owing, as I believe, to the inflexibility of a small minority of their number, in what cannot be otherwise than a most unfortunate position, fatal to their true peace and rendering impossible the existence of friendly relations between the two branches. If surprise is felt at the method by which I am attempting to promote friendliness, my answer is that I have thought carefully on the subject, and am satisfied

that no other method would be of any use ; means have to be adapted to the peculiar character of the obstacles to be overcome.

Appendix III., page 123, contains a statement of faith, on which it is believed all bearing the name of Friends ought to be able measurably to agree.

T. H. S.

PHILADELPHIA, 1896.

PREFACE.

THE immediate occasion of the following essay was the appearance of the article in "Friends' Review," which is made a subject of comment. It may seem odd to write a book, even though a small one, in reply to a newspaper editorial, but the writer has long been impressed with the conviction that the subject treated of needs a general review, and a fitting opportunity appears to be now presented.

It is believed, too, that loss has been sustained by Friends carrying the non-resistant principle so far as to suffer to go almost unrebuked the imperious deportment and defamatory imputations of their Orthodox brethren. There is something due to truth for its own sake. It is scarcely less essential to the author than to the victim of wrong that it be ventilated and exposed, and the sentiment which prompts this, is, in the divine economy, one of the most potent instrumentalities of good. All are liable to err, and all need corrective influences. It is an undue passive-

ness, therefore, which submits to wrong without seeking its correction by proper means, and which sacrifices dignity and self-respect.

Such are the sentiments which have prompted this essay. It has been written, and is put forth, so far as the writer can know himself, in no feeling of enmity, but with a design and earnest desire to do good, and a belief that such will be its tendency, however harsh and controversial it may at first view appear.

The writer has many near and dear relatives and friends of the Orthodox persuasion, and feels that outspoken frankness is consistent with the truest cordiality, and the only basis upon which the various bodies of Friends can hope to draw nearer together.

It is proper to say that the writer only is responsible for the sentiments expressed and statements made. If injustice has, in any particular, been done to the Orthodox brethren, or any of them, it is sincerely regretted.

T. H. S.

PHILADELPHIA, 10th Mo., 1869.

PREFACE TO SECOND EDITION.

INTRODUCTORY.

As the date shows, this little volume was originally published over twenty years ago. The first edition of one thousand copies has long since been practically exhausted, though a few copies still remain, and the time has come for carrying out the intention entertained for several years of issuing another and larger edition, somewhat more aggressive in its tone. Instead, however, of changing the original text or adding a supplement, the additional matter will all be embodied in this preface, and will relate exclusively to Philadelphia Yearly Meeting. The original essay, as may be seen, was called forth by way of reply to an editorial article defamatory of Friends, published in "Friends' Review," the organ of the Gurney branch of Orthodox Friends of Philadelphia.

Before proceeding further, however, it will be well to repeat that when the Friends who hold their Yearly Meeting at Fifteenth and Race Streets are re-

ferred to, they will be designated simply as Friends; and when those who hold their Yearly Meeting at Fourth and Arch Streets, Philadelphia, are referred to, they will be designated as Orthodox Friends, or simply Orthodox. The disposition on the part of the Orthodox leaders to indulge in contemptuous treatment of Friends does not appear to have very much abated.

It was once said, "See the Quakers how they love one another;" it may rather now be said, "See the Quakers how they hate one another."

But the "hate" seems to be all on the Orthodox side, though the only cause for hate is on the other. It is a reproach to the Christian profession that such a state of things should exist, with, so far as ordinary agencies are concerned, no prospect but that of indefinite continuance.

There are, doubtless, those who will condemn the reopening of this subject, alleging, and perhaps believing, that little remains of the old animosities, and that time would soon work a perfect healing. For the enlightenment of such a few significant facts are here presented, in addition to all that follows; and let me repeat that I am acting entirely on my own individual responsibility. In 1833, Orthodox Friends adopted the following clause of discipline:

“If any of our members should attend the meetings of those who have separated from us, and who have set up meetings contrary to the Order and Discipline of our religious Society, or should attend any of the marriages accomplished among the said people, or sign the certificates issued on those occasions, as it is giving countenance to and acknowledging those meetings as though they were meetings of Friends, this meeting declares that such conduct is of evil tendency, and repugnant to the harmony and well-being of our religious Society; and where such instances occur, Friends are desired to extend brotherly care and labor that the individuals may be instructed and reclaimed; and if those endeavors prove ineffectual, Monthly Meetings should testify against them.”

In the year 1869, thirty-six years later, Orthodox Friends enacted further discipline on the same subject, the opening clause of which is as follows:

“In all cases of the descendants of those who separated from our religious Society in 1827, who have not been dealt with and disowned, and who do not attend our religious meetings, it shall be a sufficient discharge of the duty of the Monthly Meetings to which they belong, in treating with them, to give to each one information of his or her existing

right of membership, and that if they desire to retain such right and intend renewing their connection with the Society by attending its meetings, they must so inform the Monthly Meeting or its overseers within one year from the date of the information thus furnished them."

Further clauses provide for disownment in cases "where the residence of any of the descendants of those who separated from our religious Society in 1827 is unknown," etc.

But with commendable lenity toward repentant ones, the concluding clause is as follows :

"Should any person thus ceasing to be a member of our religious Society afterwards apply to the Monthly Meeting of which he or she had been a member to be received into membership, and the meeting after careful inquiry believe him or her to be prepared for religious fellowship with Friends, he or she may be received into the Society without any acknowledgment being required for former association as a member with those who separated in 1827."

In the year 1890, but three years ago, Orthodox Friends printed a new edition of their Book of Discipline, in which, indexed under the head of "Separatists," these offensive clauses of discipline are retained and reissued.

Can any one give a single instance in which Orthodox Friends of Philadelphia Yearly Meeting have departed from their policy, adopted in the beginning, of the non-recognition of Friends, and the assumption that they, the Orthodox, are exclusively the Society of Friends and entitled to all the property, and that they will have all or none?

A suggestion being made that the various branches of Friends unite in some sort of demonstration at the coming World's Fair at Chicago, the Orthodox of Philadelphia made answer that they would rather co-operate with Methodists than with "Hicksites."

WHEREFORE THE BITTERNESS?

To a casual observer it would be difficult to account for the hatred that animates the Orthodox Friends toward their late brethren, or to realize its existence and intensity.

Some circumstances would seem to indicate that their haughty and intolerant bearing toward Friends comes of a feeling that in the adoption of the prevalent Trinitarian Theology for their creed, as they are shown by chapter second of this book to have done, they have elevated themselves so far above the

humble followers of Fox, Penn, Barclay, and other early Friends as to be justified in treating them with scorn. If such be the fruits of their new-found dogmatism, we do not envy them its attainment. The truth seems to be that Orthodox Friends are ill at ease in the new ill-fitting theological garb in which they have ensconced themselves, just when the more intelligent of Christian professors are throwing it off. If they would be consistent, acknowledge their departure, and cease to claim the name of Friends, they would not be impelled to exhibit to the world a spirit so thoroughly anti-Christian. A striking illustration is here presented of the utter fallacy of the idea that Christian goodness depends upon what men are as to their theological beliefs rather than as to their moral conduct.

Other thoughts arise in the endeavor to account for the extraordinary attitude of the Orthodox toward us. If what is alleged in this volume, and now reiterated, be true, they have greatly wronged us; they cannot but be ever conscious of this, and this consciousness of wrong done is a perpetual moral irritant that tends to distort and demoralize their behavior toward us. The wrong-doer cannot regard with healthful equanimity and feelings of Christian brotherhood the one whom he has wronged;

he must first experience conversion and make restitution.

Yet another theory suggests itself. Notwithstanding their persecution, Friends have prospered quite as much, if not more, than their persecutors. It would hardly be justifiable to suggest so unworthy a motive as jealousy did not the extraordinary conduct of our brethren justify it. Having done Friends a great wrong in the first instance, the Orthodox seem determined in a spirit of unrelenting intolerance to justify continuance of that wrong by continued detraction, repressing all the promptings of justice and right.

ORTHODOX CROOKEDNESS.

The word "crookedness" is here used not in an intentionally offensive sense, but as expressing better than any other single word the meaning intended. Webster defines it, "Deviation from moral rectitude," and this is the sense in which it is here used.

An irreconcilable difference having arisen, no matter how, the course under the pointings of truth was plain,—it was to part in peace, wishing each other joy, and dividing property according to numbers; but in the manner of separation, Orthodox

Friends, having for the time the officers of the meeting, and having the power, and compelling the others to withdraw, thereby gained a technical legal advantage. This advantage they at once seized; abandoning the peaceable and just principles ever inculcated by the Society, instead of consulting the Christ within they consulted lawyers, and, though only about one-third in point of numbers, they immediately set up the claim to be exclusively the Society of Friends and entitled to all its accumulated property.

But the crookedness antedated the actual separation. The pretense that the preaching of Elias Hicks caused the separation is a flagrant perversion of the truth. Elias Hicks had been an acceptable minister in the Society for half a century, and had no new doctrine to preach. It was the new Orthodox creed, attempted to be forced on the Society by the overbearing spirit of a few who were determined to rule, that caused the trouble. The only offence of Elias Hicks was his refusal to be overborne by the determined spirit of the few conspirators against the peace and good order of the Society.

It would be a repetition of what is contained in the following pages to tell how the Orthodox, upon the high-handed and extraordinary assumption that

they were the Society of Friends, and that there was no other, proceeded to lay down, as they termed it, meetings where they had few or no members, or to annex them to others where they had full control, and formally to disown all throughout the wide borders of the Yearly Meeting who went with our branch of the Society. The Orthodox of the outlying meetings were told by the Philadelphia leaders that it was necessary, under the advice of the lawyers, rigidly to carry out the system of disownment and the general policy determined upon in order to secure the property, and part of the scheme was to avoid everything like a recognition of Friends and their meetings as a portion of the Society, and this has been rigidly adhered to to this day. Illustrations of this inflexible spirit of exclusiveness, intolerance, and bitterness are not wanting. In one case, a sample of many, a meeting-house that was occupied at different times by both branches needed roofing. Friends proposed that it be done at joint expense; Orthodox Friends declined this, and rather than acknowledge or have any connection with Friends in any way, did the whole at their own expense. In another case, there was a piece of rent-paying property that came into the possession of Friends; they received the rents and annually set apart the

share of Orthodox Friends, and which they from time to time tendered them, but they refused to receive it. Finally, after a number of years, the rents thus reserved and invested equaled the value of the property, and Friends then offered the Orthodox their choice,—to take either the rents or the property itself, and they accepted the latter. Another case exhibits still more fully the deviation from moral rectitude permitted by the new theology adopted by Orthodox Friends in lieu of the more exacting rules of conduct inherited from the generations that are past.

A property was held at the time of separation by trustees, an equal number on each side, with two vacancies, which the survivors had power to fill. It was proposed that the vacancies be filled, each party naming one. The Orthodox named one, who was thereupon chosen; but then they, having a majority, refused the selection of another, and proceeded by the majority thus acquired to control the property, and did so, receiving the income for years, until an act of Legislature provided for the sale of the property and a division of the proceeds.

In some meetings where the Orthodox membership has died out or where there was none, trustees have been appointed from other localities with a view to the ultimate recovery of the property.

Another circumstance illustrates not only the extraordinary presumptuousness of Orthodox Friends but a lack of perception of, or regard for, the common courtesies of life: they have occasionally asked the privilege of holding special meetings in our meeting-houses, disdaining the attendance of our regular meetings, and spurning the idea of reciprocating the privilege. Yet when they have been granted this privilege, Friends largely attending the meetings thus appointed, the opportunities thus afforded have been embraced by the Orthodox ministers to hold forth their most extreme Orthodox dogmas and to preach *at* Friends as though they were the worst of infidels. In nothing is the deviation of Orthodox Friends from the path of rectitude more glaring and conspicuous than in their total disregard of the advices contained in the ancient Discipline. I quote it from their own Book of Discipline, edition of 1890, page 66: "It is advised that where there is any appearance of dissension and variance, or of unkind resentment and shyness among our members, the parties be timely and tenderly apprised of the danger to which they thereby expose both themselves and others, and earnestly exhorted to mutual condescension and forgiveness becoming the followers of Christ. And if any, notwithstanding

such endeavors for their help, continue to manifest an implacable enmity to others, the overseers, or other solid Friends of the Preparative or Monthly Meeting they belong to, should be informed thereof and labor further with them, when, if they still prove inflexible, they ought to be testified against as out of the unity of the body, the very end of whose existence is the promotion of peace on earth and good-will amongst men."

THE PROPERTY QUESTION.

In treating this branch of the subject, I shall assume that the limitation as to time, that is recognized as an element in questions of title to property in law, does not prevail in morals; neither is it recognized between truly honest men, regardless of their religious or moral professions; but, above all, it is not recognized in the moral code of Friends; therefore I regard Friends as having the same right to their proportionate part of the property that they had the day of the separation, and I shall so treat the subject.

To secure the property acquired and accumulated by the contributions of all the members alike for a

long period of past time was a chief object of Orthodox Friends of Philadelphia Yearly Meeting at the time of the separation, notwithstanding the disciplinary advice against a spirit of covetousness ; and to accomplish their purpose they hesitated not to trample underfoot that other important testimony forbidding a resort to law in furtherance of such covetous designs.

Grasping avariciousness and love of power was the one weakness that the moral principles of Orthodox Friends were not strong enough to overcome. Against this temptation all the teachings and testimonies of the Society from the beginning, in favor of strict justice between man and man, counted for nothing.

The magnitude of this wrong will appear by the amount of property now held by Orthodox Friends of Philadelphia Yearly Meeting, and that held by other Yearly Meetings of the same branch, and by Friends, according to the recent United States Census. According to this the number of members of Philadelphia Orthodox Yearly Meeting is four thousand five hundred and thirteen, and the value of property held by them one million three hundred and sixty-six thousand one hundred dollars, or nearly three hundred and three dollars for each man, woman,

and child, and nearly as much as all the other Orthodox Yearly Meetings in the country put together, and this it is presumed does not include the valuable property known as the Friends' Asylum, near Frankford, and, perhaps, other property held by associations of individuals. *Friends* of Philadelphia Yearly Meeting have a membership of twelve thousand and twenty-nine, nearly three times that of the Orthodox, with property valued at seven hundred and fifty-one thousand seven hundred and fifty dollars, or about sixty-two dollars per member. Friends, with nearly three times the membership, have proportionally but about one-fifth as much property in possession.

Upon the separation Friends of Philadelphia Yearly Meeting were obliged to resort to contributions among themselves to provide a place of meeting, and for schools, etc. In some cases, of course, throughout the limits of the Yearly Meeting where, in particular meetings, Orthodox Friends were greatly in the minority, the meeting-houses and other property came into the hands of Friends; but it is believed there is no instance where the Orthodox have not been tendered their due proportion of the property, but they have never, so far as known, departed from the fixed policy expressed by the maxim, "All or none."

Among the properties in which Friends have an interest of about two-thirds are the valuable meeting-house property at Fourth and Arch Streets, the large property known as Forest Place, east side of Fourth Street below Chestnut Street, and Walnut Place, south side of Walnut Street between Third and Fourth Streets, and Westtown School; these being supposed to be all Yearly Meeting properties. As to other properties which belonged to the five original Philadelphia Monthly Meetings, the interest of Friends is but about one-half, Orthodox Friends being in larger proportion in the city of Philadelphia. Among these are the graveyard property at Sixteenth and Race Streets and a valuable property near Fifth and Jefferson Streets, which, within a comparatively recent period, Orthodox Friends secured the exclusive control of by interposing the statute of limitations. The burial-ground at Sixteenth and Race Streets will be remembered as that from which Orthodox Friends sought to exclude the members of Green Street Monthly Meeting, who had a right of burial there. (See pages 53, 54.) Orthodox Friends have recently had the assurance, without saying to Friends as much as "by your leave," to erect a large school building and a gymnasium on a portion of this property. It has ever been a con-

cern of the Society of Friends that the children should receive what they term "a guarded religious education." The question arises whether the manner in which Orthodox Friends acquired the possession of that property and the means to erect the school buildings is to be cited to the pupils taught there as an example of the religious standard they are expected to maintain through life. The graves where repose the remains of Friends for some generations past are made more or less a romping ground for the pupils of this school.

In New York, Friends were largely in the majority and came generally into the possession of the property. Orthodox Friends were tendered their share, but they claimed the whole, and sought unsuccessfully to sustain their claim by a resort to law. Finally, about 1850, they consented to receive their share and release the remainder, and an amicable division took place.

In Baltimore, Friends were likewise largely in the majority and came into possession of the property, but tendered the Orthodox their share, which they refused, however, to accept, claiming the whole. But as late as 1865 the Orthodox concluded to take their share which had so long awaited their acceptance, and an amicable division and settlement took place.

THE SOLUTION.

A wound imperfectly healed is a continual source of irritation and danger; and this trouble has existed for sixty-five years or more, with no prospect but indefinite continuance without some heroic treatment. The diagnosis reveals a case of the most glaring malpractice; the original trouble was one to cope with which required but the application of principles than which none are better understood or more fundamental in character in the true Quaker faith,—simple, even-handed, every-day justice, fair play, and Christian toleration.

A difference arose, and the membership became divided into two parties; it was simply for each to say to the other, "You think you are right; we think we are right; let us concede to each other honesty of opinion and honesty of intention, divide the property we have accumulated in proportion to numbers, agree to disagree, and part in peace." As this is what should have been done at the time the difference arose, so it is what should be done now; the lapse of time does not change the character of the remedy required.

It must not be supposed that there is any wish or expectation that the two bodies can again become

united. Orthodox Friends do not desire this, regarding their system of theological belief as too precious to admit of any abatement. Friends do not desire it, believing, as they do, that the introduction of dogmatic theology was the very cause of the trouble, and seeing how it has scattered the Orthodox branch of the Society to the four winds of heaven, leaving Orthodox Friends of Philadelphia standing alone without intercourse or correspondence with any other body claiming the name of Friends. Nevertheless, it is highly desirable that in Philadelphia, the so-called city of brotherly love, where the trouble began, all just causes of complaint should be removed and friendly relations established. In the adjustment of all questions Friends would be found to be reasonable, but in any conferences to that end would not submit to be treated as inferiors. For the enlightenment of Orthodox Friends on the general subject of moral duties, I again quote the ancient Discipline of Philadelphia Yearly Meeting, from their own book, edition of 1890, page 37 :

“It is the earnest concern of this meeting that in all our dealings and transactions among men strict justice may be observed, and that no matter of pecuniary interest may induce any of our members to impose on each other or on others; and it is

desired that Monthly Meetings may be careful to extend suitable admonition against a spirit of covetousness; and where there is any deviation from strict justice in any of our members, that they be dealt with as for any other breach of our Discipline."

The following from "Popular Science Monthly" for December, 1891, under the head of "Political Justice," shows the moral standard that prevails in the community at large among cultivated people:

"We all feel instinctively that wherever moral principle *can* furnish a guide, it *should* furnish a guide,—in other words, that to decide any question without reference to moral grounds, which admits of being settled on moral grounds, is a gross offence against both morality and common sense. Supposing, then, that some one who had banded himself with others to carry by force a decision involving injustice to a minority—say of stockholders—should impudently say, 'We had the votes and we used them,' our only conclusion would be that he was a hardy and cynical villain. Things of this kind have sometimes been done; but for the most part vice has at last paid to virtue the tribute of hypocrisy."

T. H. S.

PHILADELPHIA, 1893.

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DIVISIONS

IN THE

SOCIETY OF FRIENDS.

CHAPTER I.

Friends' Review—Action of Philadelphia Orthodox Yearly Meeting of 1869—They claim the children of Friends as members—Arrogant attitude of Orthodox Friends—Their abuse of Friends—Some suggestions for their consideration.

“FRIENDS' REVIEW,” a paper published in Philadelphia in the interest of what is known as the Gurney party of Orthodox Friends, under date of 5th Month 22d, 1869, in a lengthy editorial article, introduces the subject of the separation of 1827. The article is entitled “Discipline respecting Unclaimed Membership,” and its object is stated to be the introduction and review of the action of their late Yearly Meeting in relation to “those individuals *who separated from our religious Society in 1827*, as well as their de-

scendants *who have not been disowned.*" The editor makes it the occasion of sundry remarks in regard to the separation of 1827, and questions connected with it, which seem to require some counter exposition.

Before proceeding further, however, it may promote brevity and perspicuity to have it understood in the course of what may hereafter be said, that when the Friends who hold their Yearly Meeting at Fifteenth and Race Streets, Philadelphia, are referred to, they will be designated simply as Friends; and when the Friends who hold their Yearly Meeting at Fourth and Arch Streets are referred to, they will be designated as "Orthodox Friends;" and when italics are used, they will be those of the writer.

The action of the Yearly Meeting referred to by the editor of the "Review," consisted in the enactment of certain disciplinary amendments to the effect,—"*That in all cases of the descendants of those who separated from our religious Society in the year 1827, who have not been dealt with and disowned, and who do not attend our religious meetings, Monthly Meetings may inform them of their existing right of mem-*

bership," and that if they intend "renewing their connection with *the Society*" they must inform the Monthly Meeting or its overseers within one year, in default of which the Monthly Meeting "may make a record of the facts, and that such individual has thus forfeited all claim to a right of membership *in the religious Society of Friends*;" and that "should any person thus ceasing to be a member of our religious Society" afterward apply "to be received into membership, and the Meeting, *after careful inquiry*, believe him or her to be *prepared for religious fellowship with Friends*, he or she may be received into the Society, *without any acknowledgment being required for former association with those who separated in 1827.*"

It will thus be seen that the Orthodox brethren contemplate an invasion of the religious domain of Friends, and their social and family circles, in order to claim, and if possible entice away from them, in many instances, their children and young people. A proceeding so extraordinary, superadded to the disrespect shown in the arrogant attitude assumed, and language used, seems to require, at least, a measure so far counterac-

tive, as the endeavor to present from the standpoint of Friends, for the perusal and consideration of the members of both branches, an unreserved and true exposition of the general subject.

In alluding to the happy condition of the Society of Friends, as it existed within the limits of Philadelphia Yearly Meeting half a century ago, the editor remarks: "The seeds of *Socinianism*, it is true, had commenced their germination, but the growth was unperceived and unsuspected by the masses." Again, in connection with the imputation that in the "unhappy separation of 1827," there being no "sharp dividing line of doctrine," many went with Friends from "misapprehension of facts, sheer lack of individuality," personal connections, etc., "having little comprehension of the true issue," he says; "and it is sad to reflect that after this division, by the very existence of an organization which owed its establishment to a controversy upon this point, *Socinian views* have been furnished with an opportunity for growth." And again, in connection with the subject of reunion, he says, "To be subjected to the preaching of *Socinian doctrines* in

our meetings, would be worse than our present division into two distinct organizations.”

What Socinian doctrines are, the writer does not care to inquire. It is enough, for the present purpose, to know that, in the estimation of the editor of the “Review,” they are something very pernicious; inasmuch as to have to listen to the preaching of them would, as he declares, be worse than the present division into two distinct organizations, which he so much deplures.

The object in referring in the outset to these offensive imputations is to suggest for the serious consideration of the editor of the “Review,” as well as his religious associates,—for this is no new thing,—whether it is not unkind and ungenerous, as well as unwise, and unbecoming the high profession they make, thus publicly, and in an obvious spirit of enmity, to assail Friends, and accuse them of maintaining some false and monstrous doctrines, so pernicious, that the editor of the “Review” assumes, of his own motion, without provocation, to denounce and abjure them in the face of the religious world. Is there any call for such conduct, or any good likely, or even intended, to be accomplished by it? Is it in ac-

cordance with either the precepts or example of Him for whom our Orthodox brethren profess so great a reverence? "As ye would that men should do unto you, do ye even so unto them." Have Orthodox Friends ever paused to consider whether, by the various forms of slanderous abuse, and other means by which they have sought to injure Friends, they have not really much more injured themselves? Such is believed to be the fact, and a result in harmony with the Divine law as inherent in the nature of things, and as declared by Christ in his sermon on the mount: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

The editor of the "Review," in further imputation of heresy against Friends, and pursuant to the predilection for doctrinal theology that seems so prevalent among his sect, proceeds to say: "We do not abate in the least our Christian testimony against the *great fundamental errors* underlying the separation; when the precious doctrine

of the Spirit's influence and guidance was upheld at the expense of a belief in the testimony of the Scriptures, and of Christ concerning himself, and of the *sacrificial and atoning death upon the cross, which was the purchase of our salvation, the only atonement for our sins*, and upon which the sending of the blessed Comforter was consequent. We do not cease to regard with *horror* a system of belief which would regard the *blood of the covenant* as not a holy thing." The accusation thus made against Friends in regard to *great fundamental errors*, and the holding of Socinian doctrines, coupled with the remarkable assumption of the Orthodox brethren that they were and are *the Society of Friends*, implies the assertion that Friends have departed from, and Orthodox Friends maintained, the doctrines and principles held by the Society from the beginning; and this assumption it is next proposed to consider.

CHAPTER II.

Which body most nearly represents the original—Position as to speculative doctrines—Origin and cause of the separation—New doctrines adopted by Orthodox Friends—Doctrine of the Trinity adopted upon the authority of a spurious passage of Scripture—Mediation and atonement—The Scriptures—Chief departure of Orthodox Friends their attempt to set up a compulsory creed founded in speculative opinions.

IN the inquiry as to which body of Friends most nearly represents the original one, it is not intended to go into a discussion of the refinements of speculative doctrines and opinions. The allegation that Friends do or do not believe in this or that theological dogma is neither admitted nor denied. It does not properly appertain to Friends to call in question the soundness of each other's opinions, nor to prescribe or attempt to coerce any fixed standard of belief upon any such matters. Enough may be found in a comparison of the action and conduct of the two parties about the time of the separation and

since, to determine which occupies the original ground.

First may be noted the important fact that Friends retain to this day the ancient discipline of the Society as it stood for several generations before the separation, unchanged by the erasure or addition of a single word on doctrinal points. Neither have they made any change as to modes and forms, except as to the manner of appointing elders, the performance of marriages at the dwellings of the parties under the care of the Monthly Meeting instead of in the public meetings for worship, and perhaps a few other unimportant matters.

The first symptoms of the dissensions which culminated in division, in 1827, consisted in the unsuccessful endeavor of a party of members, prominent among whom were several English Friends, then on a religious visit to this country, to procure the adoption and promulgation, by the Yearly Meeting at Philadelphia, of certain doctrinal views in the nature of a creed or declaration of faith. This was followed by accusations of unsoundness and by overbearing conduct on the part of those inclined to ortho-

doxy, including the English Friends before mentioned, which was persisted in for several years, giving rise to strife and recrimination, in which both parties were doubtless highly censurable, till relief could only be found in separation. Here, then, is found the origin and cause of the schism, and it is told in few words,—the introduction of speculative theology, and the attempt to set up and enforce a fixed standard of dogmatical opinions.

In what particulars the ancient and simple faith of the Society was considered incomplete by Orthodox Friends may be found from the additions which were made when they came to be a separate body. At their first Yearly Meeting after the separation they commenced the work of remodeling the discipline in accordance with the new views of which they had sought to procure the adoption several years before. A number of doctrinal amendments were made to the discipline that year, some of which are quite significant of the altered sentiment which prevailed. The first which will be noticed is the following.

“We receive and believe in the testimony of

the Scripture simply as it stands in the text—
‘There are three that bear record in heaven,
the Father, the Word, and the Holy Ghost, and
these three are one.’”

This is no other than the formal adoption, as an article of faith, of the theological doctrine of the *Trinity*, as professed and understood by most of the religious denominations of the day. It is true that the language used is that of the Bible now in use; but why give to this particular passage so much prominence as specially to incorporate it in the Book of Discipline at that particular juncture, after the Society had been in existence nearly two hundred years without it, unless the object was to establish it as a new article of faith?

Orthodox Friends were, however, unfortunate in selecting as the foundation of this new article of their faith the clause which they have incorporated in the discipline, “There are three that bear record,” etc. This clause, as it stands, is now admitted to be spurious. It seems that it is not found in any of the Greek manuscripts written before the sixteenth century; and of one hundred and thirteen copies now extant, it

is found in but one, that of Trinity College, Dublin. Neither is it found in any of the earlier Latin copies, or quoted by any of the Greek or Latin fathers in their religious controversies. It is wanting in the editions of Erasmus and Luther, in both the Syriac versions, the Coptic, Armenian, Slavonic, Ethiopic, and Arabic. In concluding his notes upon this text, Albert Barnes says: "The passage is now omitted in the best editions of the Greek Testament, and regarded as spurious by the ablest critics."*

Another addition made to the discipline the same year (1828) was the following in regard to the Scriptures: "We have always asserted our willingness that all our doctrines and practices be tried by them; and admit it as a positive maxim that whatever any do, pretending to the spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil "

* Those who may desire further satisfaction as to the spurious character of this passage are referred to the Notes of Albert Barnes, on the Epistles of John; the Commentaries of Adam Clarke, and those of Karl Braune, translated from the German by J. Isidor Hombert, and published by Scribner & Co., New York, 1867, and the further references given by these authors.

This is mainly a quotation from Robert Barclay. Barclay said many other things in regard to the Scriptures which might, with equal if not much greater propriety, have been selected as expressive of the views of Friends on that subject. He said, for example, "Yet we may not call them (the Scriptures) the principal fountain of all truth and knowledge, nor yet the first adequate rule of faith and manners; because the principal fountain of truth must be the truth itself; *i.e.* that whose certainty and authority depend not upon another. When we doubt of the stream of any river or flood, we recur to the fountain, and having found it, there we desist; we can go no further, because there it springs out of the bowels of the earth, which are inscrutable."

And again he said, "The principal rule of Christians under the Gospel is not an outward letter, nor law outwardly written and delivered, but an inward spiritual law, engraven in the heart, the law of the spirit of life, the word that is nigh in the heart and in the mouth."

But the passage from Barclay thus selected by Orthodox Friends as part of their system of be-

lief would seem to have been selected because, standing by itself, it goes further than any other passage in contradiction of the great leading doctrine which he himself maintains on this subject,—that of the paramount authority of the Spirit which gave forth the Scriptures over the Scriptures themselves. The object appears to be to give prominence to a doctrine which they are afraid openly to assert, because denied emphatically by our early Friends, to wit, that the Scriptures are the word of God exclusively, and denying the continuance, at the present day, of the spirit of revelation through which they came. It is the doctrine of the so-called Evangelical churches, which virtually denies the existence of the divine principle as a guide and preserving influence in the souls of men, degrades the sacred writings to the level of a lifeless tradition, and makes an object of worship of the mere letter.

In the year 1834 Orthodox Friends revised the discipline, and they then formally placed on record their adhesion to the doctrine of the mediation and atonement, as understood and upheld by church professors, by interpolating

the words "mediation or atonement" in a clause of the then existing discipline. At the same time they adopted the following as part of their declaration of faith:

"By the propitiatory sacrifice of Christ without us he hath reconciled us to God, even while we are enemies; that is, he offers reconciliation unto us, and puts us into a capacity of being reconciled; and we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past as though they had never been committed; and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed; that as sin once reigned unto death, even so now grace reigneth through righteousness unto eternal life, by Jesus Christ our Lord."

It is quite possible, though we need not stop to inquire as to that, that this also is a compilation from the voluminous writings of some of our ancient Friends; for coming, as many of them did, from various religious denominations in which dogmatic theology was taught, they were not entirely free from the bias of their early training. But that Orthodox Friends

of Philadelphia Yearly Meeting should, in the year 1834, adopt and publish this as part of their creed, must be cause of astonishment and regret to those who desire to see the Society of Friends, as it was in the beginning, a pioneer in the reform of the Church from priestcraft and superstition.

A number of other doctrinal additions were made to the discipline by Orthodox Friends within a few years immediately following the separation, but the foregoing are the principal ones, and it is needless to specify them further. However objectionable any of them may be as a departure from the views generally entertained among Friends, and as going back to the priest-devised theology from which Friends obtained their deliverance at so great a sacrifice, the greatest objection to them is yet to be stated, and that is, setting them up as a creed or confession of faith, and asserting the right to enforce them upon all as compulsory articles of acceptance and belief. However these tenets of the popular theology, or any of them, may have been indorsed by individual writers among early Friends, in the desire to narrow the ground of

difference between them and other Christian denominations, and however unobjectionable, or even excellent, they may be in themselves, it was never before attempted to set them up as vital principles of faith that *must be believed* and upheld by all; and herein consists the chief departure of Orthodox Friends.

CHAPTER III.

Results of the course pursued by each body as bearing upon the question which is the true one—Divisions and subdivisions among Orthodox Friends—The condition of Philadelphia Orthodox Yearly Meeting—Its assurance—Troubles in London Yearly Meeting.

As bearing upon the question which branch of the Society most nearly occupies the ground of the original one, we may next inquire as to the results of the course pursued by each. From its origin to the commencement of the difficulties, which culminated in the separation, the Society of Friends had been, with few and unimportant exceptions, a united and harmonious body. It was well said of them, "See the Quakers, how they love one another!" The editor of the "Review," in his article, gives a beautiful picture of the harmony then existing, when he says, "Personal introductions were scarcely necessary,—the sight of a stranger Friend in the street caused a kindly heart-glow,—the love of the brethren was

both a principle and a practice,—hospitality was a matter of course,—warm and close friendships passed, almost by inheritance, to children's children, and the larger gatherings of the Church were not merely times of spiritual refreshing and renewing, but of social reunion also, when those who rarely met, except upon such occasions, were filled with each other's company, and helped one another forward on the heavenly journey, 'after a godly sort.' ”

Friends, embracing six Yearly Meetings in the United States, are and have been since the separation, a united and harmonious body, and to them the foregoing language would, it is believed, still apply. But how has it fared with Orthodox Friends? But a few years had elapsed after they became a separate organization, when charges of unsoundness in doctrine began to be made among themselves, entailing party strife, bitterness, and recrimination, till they became involved in a second separation, extending throughout all their Yearly Meetings, in this country, except Philadelphia, the two parties designating each other as “Wilburites” and “Gurneyites.” And, in regard to their Yearly

Meeting of Philadelphia, though the members continue to meet together, they are composed essentially of two distinct parties under the same names. In some places, also, a further division has taken place by a split of the Wilbur party into two separate branches.

An instructive but sorrowful lesson may be drawn from the experience of Philadelphia Yearly Meeting of Orthodox Friends, as well as a convincing argument as to its departure from the true ground of the Society of Friends. It was there the separation of 1827 commenced by the intolerance of a few, who resolutely attempted, in a spirit of overbearing arrogance, to put down all who would not bow to their dictation and conform to the standard which they had set up; and this spirit has continued on the part of Orthodox Friends of Philadelphia Yearly Meeting toward Friends from that day to this, now over forty years, with little abatement, as shown by the article in the "Review," and the action of their late Yearly Meeting. The schism thus created in Philadelphia in 1827, spread through nearly all the meetings in this country. The Orthodox schism of Gurney and Wilbur,

following from the same general cause as the other, also spread through all their meetings except Philadelphia; and as the result of the two, their Yearly Meeting of Philadelphia now stands alone, unrecognized by, and having no intercourse or correspondence with, any other body of Friends in this country or elsewhere. And agreeably to the estimates of a writer in "The Friend," the organ of the "Wilbur," as the "Review" is of the Gurney party, in Philadelphia, they have laid down and discontinued, from 1830 to 1868, thirty per cent. of their meetings; while in the number of members they have declined, from 1839 to 1868, a period of twenty-nine years, over forty-two per cent.* Philadelphia Yearly Meeting of Orthodox Friends thus stands alone, a mere wreck, and a monument of its own folly, amidst the wide-spread ruin it has created, the combined result of speculative theology, intolerance, and fossilized ritualism.

And yet, notwithstanding all this, Philadelphia Yearly Meeting of Orthodox Friends, as late as the year 1868, had the presumption to issue

* See "The Friend" of 1st Mo. 23d, 1869.

an elaborate address "to its own members and to the members of other Yearly Meetings," and by its terms addressed to all who take the name of Friends, in which their theological creed is again put forth, and by which, with characteristic assurance, they assume to lay down, as it were, the law and the gospel to Friends everywhere.

London Yearly Meeting, which took sides with the Orthodox, in 1827, has not been exempt from the troubles which the same policy has entailed upon its advocates in this country. The proceedings of their meeting, as published from time to time in the "British Friend" and "The London Friend," show the prevalence of dissensions there also, arising from a spirit of intolerance, manifested in accusations of unsoundness in matters of theological opinion. But it is gratifying to find that there are many there who, though themselves perhaps opposed to the views alleged to be unsound, have yet the liberality and independence to proclaim the absurdity of the Church attempting to interfere with private opinion in matters of a purely speculative character.

CHAPTER IV.

Conduct of each body toward the other as showing which best represents the principles and spirit of true Quakerism—The Orthodox assume to be *the Society of Friends*, and claim all the property—They commence litigation—Deny right of burial to Friends—Imprisonment of Friends—Disownments for attending Friends' meetings or marriages—The Shelter for Colored Orphans—Orthodox retain all the valuable property of Philadelphia Yearly Meeting, including Westtown School and also Monthly Meeting property, and make no tender of any part to Friends—Insane Asylum at Frankford.

THE impartial inquirer after truth may also find some assurance as to which body of Friends most nearly represents the principles and the spirit of true Quakerism, by comparing and considering the conduct of each toward the other at the time of the separation and since.

In Philadelphia Yearly Meeting, and in all the subordinate meetings of that city except Green Street Monthly Meeting, the Orthodox party generally embraced those occupying official positions, and the more active and influential class

of members, though as to the whole Yearly Meeting they were but about one-third in numbers. Having on their side the Clerks, who, according to the established practice, decide, not according to numbers, but according to what they deem the sense of the meeting, and the weight of the expression, the Clerks assumed that their party constituted *the meeting*, and that those of the other side were of no weight or consequence, and thus virtually disfranchised them. The then Clerk of the Yearly Meeting, in his testimony in the chancery suit in New Jersey, said of those who were in opposition to him, "I never considered them entitled to any weight or influence at all."

The charges of preaching "unsound doctrines," made and reiterated in the meetings for several years prior to 1827, came from Orthodox Friends. And though it must be admitted that Friends too freely entered into the prevailing strife, when, on the assembling of Philadelphia Yearly Meeting in 1827, it became apparent that a division *must take place*, Friends, though nearly if not quite two to one in point of numbers, prepared quietly to withdraw and reorganize the Yearly Meeting upon its original basis. Whether in

thus abandoning their undoubted right as the larger body they acted wisely, as to the best interest and future good of either, may well be questioned; but if they erred, all must admit that it was on the side of peace and quietness, those virtues which had ever so prominently marked the character of the Society of Friends.

The schism accomplished, Orthodox Friends, though so greatly in the minority, immediately asserted themselves to be exclusively *the Society of Friends*, and entitled to all the property acquired by the common contributions, and that Friends were not entitled to be considered or recognized as Friends at all. Pursuant to this high-handed and most extraordinary assumption, they proceeded to carry out the form of laying down all those meetings where they had few or no members, and serving certificates of disownment in all other cases, and for that purpose obtruding themselves upon and into the houses and premises of Friends.

The writer is one of those who was thus disowned. While at work in his father's field he was visited by a Monthly Meeting Committee, composed of two Orthodox Friends, who then

and there, by means of tracts and representations founded in doctrinal theology, and intelligible only to a student of divinity, sought to convince him that they were the true Society of Friends. The reply was that enough was found in the uncharitable conduct of Orthodox Friends, in claiming to be exclusively the Society of Friends and entitled to all its property, to preclude religious fellowship with them.*

Further evidence of the faithfulness of Friends to their peaceable principles is found in the fact that there is no instance on record of these extraordinary proceedings of Orthodox Friends ever having resulted in a breach of the peace. And these doings Orthodox Friends now propose to repeat by visiting, in certain cases, the children of Friends, to notify them of a right of membership which it is assumed they have with them.

It has ever been one of the cardinal testimonies of the Society that the members should not

* The certificate of disownment, still in the writer's possession, certifies that "*he is no longer a member of the religious Society of Friends until he becomes sensible in his own mind of his transgression, and is thereby rightly qualified to condemn the same to the satisfaction of Friends.*"

go to law with one another unless in extreme and exceptional cases, yet one of the first measures of Orthodox Friends was to appeal to law in support of the assumption that they were *the Society of Friends, and entitled to all its property*. Suit was instituted in the Chancery of New Jersey, designed to be a test as to Philadelphia Yearly Meeting, which embraced that State; and an action was also instituted with a view to dispossess Friends of Green Street Monthly Meeting of their meeting-house: but this was afterward abandoned. The law was likewise appealed to by Orthodox Friends in New York, and also in Ohio; but no real advantage was gained in either case by this infraction of an important testimony. A temporary success in the suit in New Jersey merely resulted in the enactment of a law providing for a division of property according to numbers.

Friends of Green Street Monthly Meeting were *denied even the right to bury their dead* in the ground they had purchased jointly with several other Monthly Meetings. Orthodox Friends having control, through a majority of the trustees, Friends of Green Street could only ob-

tain access to their grounds by scaling the wall with ladders and breaking the lock at each funeral, unless they would bow to a decree by which it was alleged their meeting was laid down and the members annexed to an adjacent meeting of Orthodox. And when, in order to put an end to this state of things, Friends, having obtained the consent of a portion of the trustees, proceeded to make an opening in the wall on the opposite side of the grounds, so as to put in a gate through which they might enter peaceably, the Friends engaged in the work were caused to be arrested upon a warrant issued by the then Mayor of the city, and they refusing to give bail from a conscientious conviction they had done no wrong, were committed to prison, where they remained until discharged by the Court.

At the Orthodox Yearly Meeting, in 1828, an article of discipline was adopted making it an offense punishable with disownment for any of their members to attend the meetings of the "Separatists," as they designated Friends, or to attend a marriage among them, or sign a certificate of marriage, even though it might be of a

brother or sister, child, or other near relative; the gravamen of the offense consisting, as they state, in “acknowledging these meetings *as though they were meetings of Friends.*”

There is an institution in Philadelphia called the “Shelter for Colored Orphans,” which originated among members of the Society of Friends anterior to the separation, and for the establishment and maintenance of which all alike contributed; and even since the separation, though exclusively under Orthodox control, Friends have been asked, and have made contributions for its support. Yet, by a rule established by the Orthodox managers of the institution, the children under its care are allowed to be put out to members of any religious denomination except Catholics, Unitarians, and “Hicksites,” the latter being the name by which they designate Friends.

At Frankford, near Philadelphia, is an asylum for the insane, established by members of the Society of Friends. Of this institution, Orthodox Friends, by surreptitious means, managed to get the control after the separation, and from the management of it, Friends have since been wholly excluded.

Orthodox Friends have also retained to this day all the valuable property belonging to Philadelphia Yearly Meeting, in its aggregate capacity, including the school at Westtown, and also the property belonging to most of the Monthly Meetings of Philadelphia, from the use of all of which Friends have ever since been excluded, and no part or portion of it has ever been tendered to them.

We may now contrast with all this the conduct of Friends toward their Orthodox brethren. Notwithstanding the uncourteous and overbearing manner in which they were treated, Friends have not retaliated, but sought to adhere to their religious profession. In the address of the reorganized Yearly Meeting, held in Philadelphia in the 10th Month, 1827, to the Quarterly, Monthly, and other meetings, they used the following language: "Our profession is high and holy; and let us be increasingly concerned to walk consistently therewith. The patient sufferings of our faithful predecessors finally established for them an excellent name, even among their persecutors. They held up with practical clearness a peaceable testimony against 'wars

and fightings,' and by a scrupulous adherence to the principles of justice, became proverbial for their integrity. In the present afflicting state of things, we feel deeply concerned that their example in these respects may be kept steadily in view,—that our religious testimonies may never be wounded by contending for property and asserting our rights; that no course be pursued, although sanctioned by the laws of the excellent government under which we live, that may be at variance with the spirit of that holy Lawgiver, who taught his disciples, 'If any man will sue thee at the law and take away thy coat, let him have thy cloak also.'

"And we tenderly exhort, that in places where our members constitute the larger part of any meeting, their conduct be regulated by the rule laid down by our blessed Lord: 'Whatsoever ye would that men should do to you, do you even so to them.' The discipline under which we act positively discourages members of our Society from suing each other at law. To violate this discipline, in a meeting capacity, is not only a departure from our established order, but is calculated to injure us in the eyes of sober inquirers

after truth, and to disturb the peace of our own minds.”

It is believed that Friends as a body have lived up to the peaceable principles here enunciated. Desirous, in a spirit of Christian charity, to accord to their Orthodox brethren the same sincerity and integrity of purpose that they claimed for themselves, and in imitation of the example of Abraham and Lot, they have been willing their Orthodox brethren should follow their own convictions, and go which way they would, not seeking to impose upon them any restrictions or inflict any penalties. Excepting the Meetings in the city of Philadelphia, in the majority of cases throughout Philadelphia Yearly Meeting, as well as those of New York, Baltimore, and Ohio, Friends, being the larger body, retained possession of the common property, Orthodox Friends withdrawing and setting up other meetings. Yet there were no disownments of Orthodox Friends as separatists and offenders, and in every instance, as is believed, Friends tendered to their Orthodox brethren their due proportion of the common property, an offer which was generally rejected, they refusing to treat with Friends,

or do anything that might be construed into a recognition of them as Friends, or entitled to any rights as such; and as to the property, demanding, in a spirit which seems peculiar to modern orthodoxy, *all or none*.

The world knows something of the character of Friends in generations that are past. They have not lived wholly in vain. History records the peaceable spirit which has ever marked their conduct toward one another, as well as to those around them. Whatever less commendatory may be said of them, it is believed they will be accorded the reputation of having ever loved justice and right. In the light of all these considerations, let the impartial inquirer judge which body has, since the year 1827, by its conduct, best earned the right to be considered in harmony with the Friends of generations that are past.

CHAPTER V.

Gurney and Wilbur division among Orthodox Friends—
Present status of the two extremes—Which departed furthest from common-sense Quakerism—Tendency of each—Attire and manners—Diversity of temperament, etc., acknowledged to be beneficial, but not tolerated by Orthodox.

It may serve further to illustrate the departure of Orthodox Friends from the true ground of the Society to take a glance at the Gurney and Wilbur separation, and see where the respective parties now stand. In the chancery suit in New Jersey, in 1828, Orthodox Friends entered largely into doctrines, and took the ground and sought to maintain that the Society of Friends agreed in substance with *other Protestant Trinitarian sects*, and their tendency was, as we have seen, toward the popular Evangelical churches of the day, by the establishment of a system of theological opinions or articles of faith similar to theirs. It was this tendency,

proceeding to its natural result, which produced the Gurney and Wilbur separation. Many there were who saw ere long whither their new lights were leading them, and the consequence was the second separation, and the establishment of two extremes, the inevitable result of hostile reaction.

The Gurney party has reached its present climax in Illinois and Indiana, an exponent of their views and mode of proceeding being found in the "Herald of Peace," published at Chicago. One of the editors of the *Herald*, writing from Richmond, Indiana, for his paper of 5th Mo. 22d, 1869, says:

"The Friends' meeting-house on Fifth Street is crowded nightly with Christians, seekers, and some who are drawn thither out of curiosity, who often remain to pray. Few persons in Richmond seem quite to have escaped the influence of the revival. The most reckless and hardened men, the most gay and careless women, the most indifferent and 'gospel-hardened' church-members, are melted by the mighty power of God. There seems to be a deep, quiet, but irresistible current of salvation flowing through the

community. Jesus of Nazareth is passing by. Words must ever be inadequate to give a correct understanding of the work in progress here. A short description of one meeting may be interesting. The meeting gathered at eight o'clock, and was opened by the reading of a chapter from the Bible. Then it was thrown open for short, concise, and pointed remarks or prayers. The greatest liberty is allowed and encouraged; but long sermons or cursory remarks are discouraged. After an hour spent in this manner, during which time very many spoke, testifying of the loving-kindness of the Lord, or earnestly invoking the blessing of God upon the congregation, an opportunity was given for any who felt that they needed the prayers of Christian people to stand up, and quite a number arose. An opportunity was then allowed for any who wished to retire to do so, while those who were burdened on account of their sins were invited to come forward, that their Christian friends might gather around them and unite in prayer for a blessing upon them. More than a score came and took their places on the front seats, many kneeling together in the open space in

front of the seat usually occupied as the head of the meeting, while their friends moved about among them, conversing and praying with them.

“One striking and beautiful feature of the meetings is the part taken by the young, especially the young women, whose bright, cheerful faces, united with their sweet voices in praising God, inviting sinners to Christ, or pleading for some seeking soul, is a feature calculated to move all hearts and arouse the most indifferent. Occasionally a hymn is sung, sometimes by one alone,—sometimes joined in by many in the congregation. Nothing is forced or crowded, but nothing is repressed. The spirit is allowed to have free course; members of other denominations are invited to take part, and the evidence is abundant that God is glorified thereby. Above sixty are believed to have been converted at these meetings up to this time, and the work still goes on.”

It is not intended to find fault with the people who are concerned in these meetings. They certainly have a right to do as they think best, and their mode of proceeding *may be* a great improvement; but it must strike most persons as

rather a misnomer to call such gatherings, so conducted, meetings of Friends. They certainly partake more of the character of the meetings of that excellent people, the Methodists, than those of Friends, as understood in days that are past.

The other extreme is to be found in the Wilbur party, of Philadelphia Yearly Meeting, and its status may be ascertained from its organ, "The Friend." A writer in that paper of 1st Mo. 30th, 1869, holds the following language: "It has appeared a plain fact to the writer that the feeling of open or secret opposition to those testimonies of truth which distinguish Friends from the world in general, and which feeling seems to pervade so large a portion of our members, was exerting a highly baneful influence among us, and is a potent cause of the weakness and decay that have spread like a pall among our several congregations. It seems to draw a sharp line of distinction, in our meetings for discipline, between those who are considered to live consistently with their profession, and those who do not; cutting off, with the latter class, from almost all active participation in

the services of the church, a body of young men and women of noble and cultivated intellects, as well as high moral and social worth, whose help is sorely needed within its pale, but whose *attire and manners* are not such as to give evidence of preparation for service. This class, even if they attend disciplinary meetings for a time, very naturally feel but a feeble interest in affairs that they cannot participate in; and although many of them profess, and doubtless feel, a strong desire for the spread of Christianity in the world, they gradually decline to frequent such assemblies, and the church is paralyzed in its exertions through their defection."

This may be called the extreme of *conservative ritualism*. All that is left of Quakerism there seems to consist in the maintenance of outward forms. The "testimonies of truth which distinguish Friends from the world in general" appear, according to the view of this writer, to consist exclusively in the maintenance of a certain prescribed formula as to *attire and manners*, and he laments that the young will not conform to their requirements in these respects. It is strange that this branch of Orthodox Friends has never

waked up to the conviction that they cannot thrive on the emptiness of mere sanctimoniousness; and that that which they propose as the remedy, to wit, a more rigid conformity in regard to "attire and manners," is itself the chief cause of their difficulties. Their climax in this particular is the enforcement of a sectarian uniform upon even the children at their schools. The idea is often held up that these outward observances constitute the index to a life of true resignation to the divine will; but, unfortunately, with the class who attach so much importance to "attire and manners," the *index* has come to be regarded as the thing itself, and all of religion to consist in these mere outward forms.

In comparing the two extremes, as developed at Richmond, Indiana, and Philadelphia, it is perhaps difficult to tell which has wandered furthest from the standard of true common-sense Quakerism. The one course leads backward, and tends to undo all that the Society of Friends has ever done, and to destroy true spiritual worship in the boisterous confusion of a popular religious revival; and the other, by dependence upon a mere routine of traditional forms, and opposing

all innovations and progressive movements, leads to inevitable death and extinction.

The editor of the "Review," in his article before alluded to, admits the loss which Orthodox Friends sustained by the separation of 1827. He says: "There is, perhaps, scarcely a congregation in which the gifts and the individuality are not needed of those who walk not with us. In those olden days, which in memory are familiar to us still, a congregation was composed of nearly every grade of talent, temperament, and position in life. There were uses for all members, and members for all uses. The rending came, and those whom God had joined men put asunder. Among the sorrowful results was this, that the congregations were left to be composed of persons too much alike. There was often lacking that native diversity which, when combined and sanctified, gives perfect efficiency, affords scope for charity, and promotes the truest unity."

It is encouraging to find that at least one of our Orthodox brethren has at last come to a realization of the great truth here expressed. But to render this truth available there is some-

thing to be learned that is still more important (because to Orthodox Friends, as it seems, more difficult of comprehension), and that is that the advantages of a diversity of talent and temperament cannot be enjoyed by any religious organization which will not tolerate diversity, but maintains and enforces a fixed standard of speculative theological opinions, and which practically excludes the young, liberal-minded, and most essential portion of its members, by regarding as a requisite qualification for church service, compliance with an antiquated and senseless ritual as to “attire and manners.”

CHAPTER VI.

Friends solicited to become Orthodox—Comparative inducements to membership as between the two principal branches—Objectionable features of Orthodoxy the work of a few members only—Great principles underlying the Quaker faith in its original simplicity—Orthodox subordinate them to theological dogmas—The true creed of Friends—The everyday virtues which adorn the life of the practical Christian.

AFTER what has been shown of the consequences resulting to Orthodox Friends from the separation and the policy which produced it, and seeing the present condition of their Yearly Meeting of Philadelphia, we might almost suspect the editor of the “Review” of perpetrating a joke in inviting Friends to join them. In speaking further of the new rules in regard to membership, before alluded to, he says: “All those who have been disowned on account of the separation of twoscore years ago, and who of course are not of the class covered by the new rules, would find easy access by application, if truly possessed of the faith by which Abraham and holy men of all

generations pleased God, and without which we are assured that it is impossible to please Him. And the willingness on the part of Friends in their congregate capacity to welcome the return of such, ought to partake of the nature of the joy of angels on each accession to the armies of the Lamb." Doubtless, in their present extremity, Orthodox Friends would rejoice over any accessions to their numbers from that quarter; but to expect them, denotes a degree of faith in the excellency of their system, and satisfaction with their present situation, which must be incomprehensible to all but themselves.

In reviewing the general circumstances of the separation of 1827, and especially the doctrinal creed and standard of opinions adopted and enforced by Orthodox Friends and its results, and the conduct of that body toward Friends as before set forth, there are no doubt some, perhaps many, associated with Orthodox Friends, particularly of the younger class, to whose minds the subject has never before been thus fully presented, and who will feel that they have no unity or sympathy with any such proceedings, and do not really belong where the accident of birth, family connection,

or other circumstances have placed them. It is apparent, and there is consolation in the reflection, that the doings for which the body of Orthodox Friends stands responsible, were, and are, the work of a comparatively few of their number, who, by their persistent intolerance, have thus far succeeded in controlling the action of the body, and have brought it to its present condition.

Friends, though much the larger body, have never assumed to be exclusively the Society of Friends, nor disowned their Orthodox brethren as offenders, nor sought to traduce them in the eyes of the Christian world; but have permitted them to go their way in peace, trusting that if they were in error they would some day come to see and acknowledge it. The meetings of Friends have ever been open to any of the Orthodox brethren, who are regarded still as members in a state of voluntary suspension, and who may at any time avail themselves of the privileges of actual membership.

The principles and testimonies upheld by the Society of Friends, in their original purity and simplicity, and as interpreted by the light of a

liberal and progressive intelligence, cannot but commend themselves to every earnest seeker after truth. The remarkable wisdom and penetration of early Friends in laying the foundation of our religious system, when truly comprehended, must strike the mind with admiration as a work of Divine origin, marking one of the most important epochs in the religious history of mankind.

In ignoring theological creeds and standards of belief they at once laid down a great principle, which, like the discovery of any great truth in natural science, serves as a landmark in the advance of thought and of truth, illuminating the dark recesses of error and superstition, and shedding radiance in every direction. *This principle constitutes the corner-stone of all true religious liberty.* It is simply absurd that men shall assume to prescribe opinions one for another. Opinions are convictions founded upon evidence, and are not subject to the will; and hence the great folly of the persecutions for opinion's sake, which in times past have deluged the world with blood, and which, as we have seen, still exist in the form of accusations of heresy and unsound-

ness, keeping alive a spirit of enmity and intolerance which drives all nobler feelings from the breast, and makes the profession of religion mere mockery.

In declaring their testimony against the creeds and standards of faith, the controversies about which had convulsed the world and brought disgrace upon the name of religion, Friends merely asserted the simple but important truth that true religion is not *a mere system of opinions and theological speculations*, but that its object is to make men better; to promote peace, love, and goodwill, and all those virtues which in every-day life most assimilate man to his Maker.

A principle still more important is that of the paramount authority and universality of the spirit of Christ, or light of truth, in the soul,—that light which the Apostle John asserted to be “the true light which lighteth every man that cometh into the world.” Jesus declared to the woman at Jacob’s well, “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. * * * The hour cometh, and now is

when the true worshipers shall worship the Father in spirit and in truth. * * * God is a spirit, and they that worship him must worship him in spirit and in truth."

This doctrine of the spirituality of religion is coming to be more and more recognized among intelligent religious professors; it is the Quaker *leaven* gradually doing its work. It is the monitor within, the ever-present guide and director given to all men alike. It makes religion to consist in the intercommunion of the soul with the Father of Spirits, in a prayerful seeking for guidance in the right, and not in outward forms and observances, and in beautiful harmony and consistency with it is the Friends' mode of silent worship;* and hence, too, the fallacy of dependence

* In declaring this approval of silent worship, the writer must, however, give expression to a conviction long and earnestly entertained, that in the advancing spirit of the age something more is required in order that Friends may continue to live and fulfill their mission as a religious organization,—some mode by which, as a regular order of society, the varied gifts and acquirements of all the members may be employed and developed for the good of one another, in a manner that shall be free from the restraint proper to the more solemn exercises, but yet not to change the form of silent worship, or the ministry, as now existing. The consideration of this subject is not, however, within the scope of the present essay.

upon a professional ministry. While not actually denying this general doctrine, Orthodox Friends have, nevertheless, virtually set it aside, and made it secondary to the theological dogmas which they have adopted and set up as a creed or standard of faith.

It may be asked, have the Society of Friends, then, no platform or common ground of faith or union other than the simple propositions before stated? It may be answered that they have an ample creed, though not usually called by that name; a creed founded, not in the refinements of scholastic theology nor theoretical opinions, but a faith reduced to practice, and rendered tangible by the habitual exercise of those virtues which adorn the every-day life of the practical Christian. A principal part of the exercises of the business meeting of the Society of Friends for a long period, has consisted in the periodical reading and answering of certain queries, which bring up for consideration the state of society, and the conduct of the members generally. A few selections from these queries, and the advices laid down by the Yearly Meeting many years ago, will make apparent what

have been regarded as the chief essentials of Quakerism.

“Are love and unity maintained among you? Are tale-bearing and detraction discouraged, and where any differences arise, are endeavors used speedily to end them? Are Friends careful to live within the bounds of their circumstances, and to keep to moderation in their trade or business; and are they punctual to their promises and just in the payment of their debts? Are they clear of the distillation or sale of spirituous liquors, and careful to discourage the use thereof as a drink, and the unnecessary frequenting of taverns? Do you maintain a faithful testimony against oaths, bearing arms, training, and other military services; being concerned in any fraudulent or clandestine trade; buying or vending goods so imported, or prize goods; and against encouraging lotteries of any kind? Are poor Friends’ necessities duly inspected, and they relieved or assisted in such business as they are capable of, and do their children freely partake of learning to fit them for business?”

Again, quoting from the advices of the Yearly Meeting: “It is the earnest desire of this Meet-

ing that in all our dealings and transactions among men, strict justice may be observed; and that no motives of pecuniary interest may induce any of our members to impose on each other, or on their neighbors; and it is desired that Monthly Meetings may be careful to extend suitable admonition against a spirit of covetousness, and against every appearance of deviation from strict justice in any of our members."

And again: "And it is the sense of this Meeting, that if any member thereof, disregarding the Gospel order prescribed by our discipline, shall arrest or sue at law another member, not being under such a necessity so to do, as may satisfy the overseers, or other solid and judicious Friends of the Meeting to which the latter belongs, he or she, in so doing, doth depart from the peaceable principle we make profession of, and if, on being treated with by the Monthly Meeting to which they belong, they cannot be prevailed with to withdraw the suit and pay the costs thereof, they should be disowned."

An active sympathy for suffering and down-trodden humanity everywhere, and the zealous support of all works of charity and benevolence,

have also ever been cardinal principles with Friends. Do not all these much better comport with the character and precepts of Him who went about the world doing good, than all the high-sounding cant and sanctimonious pretension of popular evangelicalism which Orthodox Friends seem so desirous to imitate?

CHAPTER VII.

Reconciliation and reunion—Reunion in a Society capacity improbable—Implacability of Philadelphia Orthodox Yearly Meeting—Reunion only possible by return to first principles and original simplicity under a modernized policy, guided by common sense—Hope from individual action.

THE subject of a reconciliation or reunion of the several divisions of Friends naturally presents itself as our concluding topic. Reunion in a society capacity can scarcely be regarded as a probable event in the present state of enlightenment on these subjects. Upon religious subjects more than any other, men seem to be governed by prejudice rather than reason; and especially does this seem to be the case among the several branches of Friends toward each other in reference to their several points of difference. We have seen that for more than forty years the spirit of intolerance and vituperation has been kept alive on the part of the Orthodox Friends of Philadelphia Yearly Meeting.

In New York and Baltimore Yearly Meetings Friends, having been largely in the majority, retained possession of the common property at the separation, but tendered to Orthodox Friends their due proportion according to numbers, which they refused, claiming, like their brethren of Philadelphia, to be *the* Society of Friends, and entitled to all. Within a few years past they have, however, so far changed their ground as to treat with Friends upon an even footing, and to accept their proportion of property as originally offered, and a much more fraternal feeling is now said to prevail. But in Philadelphia, where Orthodox Friends generally obtained possession of the common property, no advance toward a division of the common property, or other step toward reconciliation, has ever been made by them.

The separation of 1827 had its origin, according to the view of the writer as before expressed, in a departure from the simple faith of the Society by the introduction of speculative theology, and the attempt to enforce uniformity of belief in regard to certain dogmatic theories. If this be so, how simple would be the process of re-

union,—merely to come back to first principles! and yet how improbable when we consider that Orthodox Friends of Philadelphia Yearly Meeting only a year ago put forth an address reasserting the same dogmatical speculations as the chief essentials of their religious faith, and imputing the charge of heresy against all who do not profess to believe just as they do!

Reunion can only take place through not merely a return to first principles and original simplicity, but by a general acquiescence in the necessity for renewed life, through a modernized system as to forms and usages, under the guidance of common sense; untrammelled by senseless peculiarities and slavish ritualism, and unbiased, either by the teachings or the example of the popular religionists of the day, beyond a recognition of whatever in them may be inherently good and true,

Orthodox Friends of some of the Meetings in the Western States of this Union are to be commended for their activity and zeal, and doubtless too, in some respects, for their liberality; but in the judgment of the writer they have departed from the simplicity in matters of faith and calm

stability of deportment which come only from looking to the *internal* instead of the *external*. Activity and zeal in the service of the Almighty do not necessarily and alone consist in the form of devotional observances common among Evangelical professors, nor depend for their effectiveness either upon the amount of clamor produced, or sanctity assumed, but may find an ample field in the more enlarged view, which regards religion as a thing entirely compatible and co-ordinate with reason and common intelligence,—which recognizes as a religious exercise, and one of the highest obligation and importance, the culture and development of the intellectual and moral nature; and which finds the highest motive for the love and adoration of the Deity in the study and contemplation of His works.

We have seen, by the accounts given of the condition of the Meetings of the Orthodox Friends of Philadelphia Yearly Meeting, that many of them are in a state of rapid decline; and this state of things is by no means confined to that body. The causes of this are apparent, but they do not affect the vital principles of Quakerism.

The time may come when individual members, free to follow their own convictions, and loving the principles of Friends, may find kindred spirits, and be prepared to unite under the ancient standard, animated by a new life, and willing in sincerity of heart to lay aside past differences and animosities, and join in the anthem "Glory to God in the highest, and on earth peace, good will toward men."

APPENDIX.

APPENDIX.

THE preface to the present edition of this work was first printed by itself, and, introduced and accompanied by a printed letter addressed "To Friends of Philadelphia Yearly Meeting of the Branch known as 'Orthodox,'" it was extensively circulated among them, and for the most part them only, in the hope that without further publicity it might awaken reflection and perhaps lead, without more, to an amicable adjustment of differences, and the establishment of friendly relations between the two branches of the Society. Instead, however, by way of rejoinder, and in justification and defense of their present position and conduct, they have lately issued a reprint of a pamphlet of thirty-five large pages, originally published in 1828, entitled "A Declaration of the Yearly Meeting of Friends, held in Philadelphia, respecting the Proceedings of those who have lately separated from our Society; and also show-

ing the Contrast between their Doctrines and those of Friends."

To what extent this pamphlet may have been circulated, beyond four copies of it having been served upon me, I know not, but it has probably been distributed among their own members to strengthen and encourage them to maintain their ground. The issuance of this pamphlet as a hostile offset to my new preface leaves me no alternative but to review it, and it incites to and affords me a not unwelcome opportunity for a much more thorough exposition of the unfortunate position in which the Orthodox have placed themselves than was at first intended; and I do not overlook the possibility of some one having furnished me the copies with that end in view. I must, however, act upon the supposition that in their self-righteous exclusiveness Orthodox Friends are unable to see themselves as others see them, and seek to justify their extraordinary position by means which, to any unbiased observer, can only tend to place them in a still more unfavorable light.

Before looking into the pages of this pamphlet, two thoughts arise concerning it: first, its republication, as originally written, in the heat of the differences of 1827 and 1828, thus reviving in the

heated language of that day the animosities of the period, confirms all that I have said as to the relentless bitterness of the Orthodox leaders even after a period of sixty-five years; secondly, my new preface represents in language more forcible than elegant, perhaps, in some instances the conduct of the Orthodox toward Friends as unkind, ungenerous, and unchristian, if not in some respects immoral and dishonest, and in utter violation of the principles in relation to conduct, one toward another, ever upheld by Friends, and as contained in and set forth in the ancient Book of Discipline, still retained by them. Dare they not attempt any reply to these damaging imputations other than the reprinting of this stale pamphlet? But perhaps they may yet attempt some vindication of what, as it must seem to the outside world, their very strange and ungodly conduct. We shall see.

This pamphlet in its every line almost bears evidence of unkindness and the utter lack of Christian charity and forbearance. The Sermon on the Mount furnishes no part of its inspiration. As showing the extent to which otherwise well-meaning men may be led astray by yielding to the spirit of intolerance, and therefore as a warning, this pamphlet might well have a much wider circulation than it is likely

to have. It speaks of the two-thirds of Philadelphia Yearly Meeting who were by the arbitrary conduct of the leaders who were in power driven away and compelled as best they could to seek new places of meeting as "Separatists," as the "disaffected party;" and they are accused of holding "unsound doctrines," and of being actuated by "the spirit and principles of unbelief and insubordination," and their meeting is spoken of as an "association," as a "new sect," etc.

As further showing the presumptuousness and uncharitable spirit of the Orthodox, a passage or two from this pamphlet may be quoted entire.

"In the lapse of a few years it has pleased the Lord in his unsearchable wisdom to remove from works to rewards many eminent servants who stood as faithful watchmen upon the walls of Zion, and being clothed with the spirit of discernment, were enabled to detect the various stratagems of the enemy and to defeat his attempts to lay waste the Society."

Again, referring to some acts of Friends alleged to be confirmatory of Orthodox ascendancy, they say:

"Notwithstanding which, the Separatists have been so disingenuous as to assume its (Philadelphia Yearly Meeting's) title, and have unjustly attempted

to make the impression on the public that their association which they have since formed, contrary to the order of society, is the Yearly Meeting of Philadelphia."

THE DOCTRINAL QUESTION.

If there is any one thing in this connection that can be counted on as certain, it is that the original and undivided Society of Friends never owned having a theological creed. Coming, however, as the membership originally did, more or less, from other denominations in which doctrinal theology prevailed, and from their surroundings being still subject to the same influences, it is not surprising that the old ideas and modes of expression should continue, to a greater or less extent, even among all claiming the name of Friends. The genuine Quaker idea, however, is something essentially different. The old notion was that the Divine Father in giving the Bible to a portion of his children had finished his work, and that thenceforth that was to be the only guide of those who received it, and as to those who did not,—much the larger portion,—no satisfactory theory has been advanced. According to this, the

formulation of a creed, embodying such parts of the Bible as suited the fancy of different sects, was a very easy process. But the theory put forth by George Fox and his followers put a new phase upon the whole religious question, and in this they builded even better than they knew. That theory is, as I understand it, and there is ample scriptural authority for it as well, that the same Divine inspiration that animated the writers of the Old and New Testaments is equally operative on the minds of all men at this day, and efficient for their right guidance in proportion as its influence is yielded to. Agreeably to this, no one man nor any set of men can presume to say what others shall believe; nor can any one generation of men presume to lay down and prescribe a set of doctrines that shall be binding upon those that are to come after them. Each individual in matters of faith is to look only to the fountain head, the Christ within, except so far as he may derive assistance and confirmation from the teachings of others, and as we may all derive assistance and confirmation from the recorded Scriptures; and in this search after truth we have the assistance of our God-given reason. This theory admits progressive enlightenment in religion as on other subjects.

The world's history has demonstrated the error

and the evil of the creed system of religion ; it has caused the sacrifice of the lives of millions of innocent human beings ; persecutions for opinion's sake have, throughout the ages that have past, filled the world with wrong and outrage ; all the horrors of the Inquisition come up in ghastly array against it. But we need not go so far. The spirit of detraction and persecution that animate the Orthodox toward Friends, and which the more bitter among them sedulously instill into the minds of their children, is home proof that this sort of religion is worse than none at all. Neither Fox, Penn, Barclay, Pennington, nor any of the early writers among Friends, ever pretended to do more than express their individual opinions as to what the views of Friends were or ought to be. The Society never acknowledged any head but Christ. Dissatisfaction with the simple faith of the Society has, in several instances in the past, been manifested by a few members, but the Orthodox defection of 1827, set on foot by the Philadelphia Elders, was the first to lead astray so considerable a portion of the membership.

Robert Barclay, in his quaint and peculiar style, said :

“ We being gathered together unto the belief of certain principles and doctrines without any con-

straint or worldly respect, but by the mere force of truth upon our understandings, and its power and influence upon our hearts; these principles and doctrines and the practices necessarily depending upon them; are, as it were, the terms that have drawn us together, and the bond by which we become centered into one body and fellowship, and distinguished from others. Yet this not so the bond, but that we have also a more inward and invisible, to wit, the life of righteousness."

"The life of righteousness" is the true standard or test of genuine Quakerism. Are the Orthodox willing by that standard to try their conduct toward Friends?

John G. Whittier said:

"We (Friends) shall gain nothing by aping the customs and trying to adjust ourselves to the creeds of other sects. By so doing we make at the best a very awkward combination, and just so far as it is successful it is at the expense of much that is vital in our old faith."

And again Whittier says:

"I trace your lines of argument;
Your logic linked and strong
I weigh as one who dreads dissent,
And fears a doubt as wrong

“ But still my human hands are weak
To hold your iron creeds ;
Against the words you bid me speak
My heart within me pleads.

“ Who fathoms the Eternal thought ?
Who talks of scheme and plan ?
The Lord is God ! He needeth not
The poor device of man.

“ I walk with bare hushed feet the ground
Ye tread with boldness shod ;
I dare not fix with mete and bound
The love and power of God.”

It is proper to state that, as revised at their last Yearly Meeting, the Orthodox have eliminated from their Book of Discipline the Trinitarian clause referred to on page 37, and also the part prohibiting their members, under penalty of disownment, from attending any of the meetings of Friends, or marriages among them, or signing marriage certificates. But they retain the title “Separatists,” and the provision for disowning such of them as have not heretofore been disowned.

THE ORTHODOX CREED.

Orthodox Friends, by the republication of this pamphlet, leave us in no doubt as to what their theological creed is, and also thereby testify that it has not undergone any change during the last sixty-five years. Within that time vast progress has been made not only in the material world but in the world of thought. Other religious denominations, while nominally retaining for the most part their stereotyped creeds, are well known to have greatly yielded to the influence of modern thought, and to be daily becoming more enlightened and liberal. Orthodox Friends the while, wrapped in the mantle of their self-righteousness, seem likely to become the last refuge of the old superstitions that are elsewhere yielding to the more ennobling influence of modern thought.

The following quotations from the pamphlet will show what are some of the principal theological dogmas to which the Orthodox so tenaciously adhere :

“ We believe that nothing man can do or suffer will atone for or cancel his sins. They are remitted by the mercy of God, through Christ Jesus our Lord, for the sake of the sufferings and death of Christ, and it is the power and efficacy of that pro-

pitiatory offering upon faith and repentance that justifies both Jews and Gentiles from the sins that are past; and it is the power of Christ's spirit in our hearts that purifies and makes us acceptable to God. Being justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

". . . But God commendeth his love toward us in that while we were yet sinners Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through Him."

". . . For we have always professed and sincerely believe that our Lord Jesus Christ was miraculously conceived of the Holy Ghost and born of the Virgin Mary; that God gave not the spirit by measure unto Him, but that all the fullness of the Godhead dwelt in Him bodily, and of his fullness have all we received, and grace for grace; that He was given for God's salvation to the ends of the earth, for Gentiles as well as Jews, and that no man cometh unto the Father but by Him; that He was tempted in all points as we are, yet without sin, the prince of this world having no part in Him; that

He wrought many mighty miracles; that He bore our sins in his own body upon the tree, that we being dead in sin might live unto righteousness; that He laid down his life for the sheep, that He by the grace of God should taste death for every man; and He is therefore the propitiation for our sins, and not for ours only, but for the sins of the whole world; that He was buried in the sepulchre of Joseph of Arimathea, rose again from the dead the third day, and his body saw no corruption; that He discovered himself to his disciples for the space of forty days, ascended upon high, and now sitteth at the right hand of God, our glorious Mediator, Intercessor, and Advocate with the Father. He is that living eternal Word that was in the beginning with God and was God; by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by Him and for Him; and He is before all things and by Him all things consist." . . .

"That as man, Christ died for our sins, rose again, and was received up into glory in the heavens; He having in his dying for all been that one great universal offering and sacrifice for peace, atonement, and reconciliation between God and man, and He is

the propitiation, not for our sins only, but for the sins of the whole world. We were reconciled by his death, but saved by his life." . . .

"We sincerely profess faith in God by his only begotten Son Jesus Christ as being our light and life, our only way to the Father, and also our only Mediator and advocate with the Father. That God created all things, He made the worlds by his Son Jesus Christ, He being that powerful and living Word of God by whom all things were made; and the Father, the Word, and Holy Spirit are one, in Divine being inseparable, one true living and eternal God, blessed forever. Yet that Word or Son of God in the fullness of time took flesh, became perfect man according to the flesh, descended and came of the seed of Abraham and David, was miraculously conceived by the Holy Ghost, and born of the Virgin Mary; and also declared powerfully to be the Son of God, according to the spirit of sanctification by the resurrection of the dead."

Further comment upon the foregoing is thought to be unnecessary.

WHAT THEY DO NOT BELIEVE.

To ascertain more accurately the status of Orthodox Friends as the evangelical sect they claim to be, we may quote from their pamphlet some of the expressions they have there quoted from the alleged sermons and sayings of Elias Hicks and others, the doctrinal soundness of which they call in question, and further refer to and cite in support of their assertion that they, and they only, are the Society of Friends, and that there is no other, and that they are therefore exclusively entitled both to the name and the property.

“Besides the palpable errors we have enumerated, Elias Hicks and his adherents deny that mankind sustain any loss through the fall of Adam, asserting that children come into the world precisely in the condition he did. They also deny the existence of any evil spirit by which man is tempted distinct from his own propensities. Heaven they say is a state and not a place by any means. Belief with them is no virtue, and unbelief no crime; and however at times they may make high pretensions to the Divine light, it is evident that the guide which they follow is their own benighted reason.”

“Elias Hicks says, In those things which relate to

our moral conduct we all have understandings alike as reasonable beings, and we know when we do wrong to our fellow-creatures; we know it by our rational understanding,—we want no other inspiration than reason and justice.” “Again, If we transgress against God or even against our fellow-creatures, the act hath its adequate reward, and it will make us sorry for what we have done; that is, we shall be losers by it and gain nothing, for no man shall gain by doing evil. He (the Almighty) has set good and evil before us, and left us to elect for ourselves.” . . .

“No experience will ever be worth anything to us that is not our own experience, begotten through the influence of the blessed spirit of God.” . . .

“And what encouragement, my friends, we receive through this medium, when we are brought by the light into a feeling of unity with our great pattern Jesus Christ, and with God our Creator, oh, see how we come up into an equality with Him.”

“Here we find that the Son of God saw no alternative; for if He gave up his testimony in order to save his natural life, He could not be saved with God’s salvation; hence He surrendered to the Divine will rather than to lose his standing and favor with

his Almighty Father; and what a blessed example it was!"

"Every Christian must come up under the influence of the same light that guided Jesus Christ; that Christ was his savior and preserver; and that power which enabled Him to do his work will enable us to come on in the same path."

"Oh, dearly beloved friends, young and old, may you gather deeper and deeper to that which is within the veil, where we may have access to our God without any mediator."

What there may be in these sayings of certain individuals to justify the Orthodox in the alleged wrongs they have perpetrated, and their continued aspersion and nursing of bitterness toward Friends, the reader is left to conjecture.

HIGHER CRITICISM.

In connection with what I have to say under this head, I must again repeat that I speak only for myself, having no right to speak for the religious society to which I belong more than any other member of it. And I want here to express the hope

that all religious denominations may, as time passes on, draw nearer together and become more and more tolerant and charitable toward each other irrespective of diversities of mere belief. The criticisms that follow, however plain spoken, are actuated by no spirit of intolerance or unkindness toward any. Cannot the precepts and example of Jesus of Nazareth, as recorded in the New Testament, be accepted as, in essentials, an all-sufficient creed for all. Of him Whittier said, "He was the highest manifestation of God in man that the world has ever seen."

By the phrase higher criticism has come to mean the application of the light of Divine Truth in the minds of men, or in other words, common sense, to the investigation of the history and proper interpretation of the Bible. As before stated, the doctrine of the extreme evangelical sects, or the extreme portion of them, with which the Orthodox claim fellowship, is, as I understand it, that the Bible, by inspiration, came directly from God, and is a perfect thing, not to be called in question in any particular. And yet there are many parts of it that in any other book would be classed with the worst of pernicious literature, containing accounts of immoral practices, and of wars and fightings wholly repugnant to the spirit of enlightened Christianity and the

character of the Heavenly Father. To hold that all such recitals are consecrated by being contained within the two lids of the Bible, is the worst form of bigotry and superstition. It follows that in reading and studying the Bible for the good that may be derived from it, we are to exercise our faculty of reason, and discriminate between good, bad, and indifferent, the same as any other book; and this being conceded, as it must be, it follows that we are in like manner to exercise our reason in regard to the various schemes of religion and articles of faith that are upheld and taught by the various religious denominations, all claiming to be founded on Bible authority.

Beginning with the so-called "Fall of Adam," upon which largely rests the whole system of Divinity School Theology, it is simply preposterous; and that the murder of Jesus upon the cross was preordained by the Heavenly Father, is highly impious and ridiculously absurd. It is marvellous that rational human beings should for a moment entertain such a thought; and the ridiculousness of this theory is the more apparent when it is considered that otherwise intelligent men teach that the infinite Father of Love devised this as a means of reconciliation between himself and his children on account of the sin ascribed

to them all by reason of the alleged error of one of their number. And on a par with, if not even more absurd, is the idea that the Divine laws were abrogated, and by Divine interposition special miracles performed in certain instances for purposes wholly inconsistent with the Divine character and the purpose of his government. It is a derogation from the character of the Divine Being to suppose that He would descend to special interferences in the affairs of men. The sublimity of his government of the world by general and immutable laws can but excite the most reverent admiration in the mind of every one free from the superstitions with which human-devised schemes of theology have beclouded the minds of men on these subjects.

CONCLUSION.

I do not need to be told that this is a very extraordinary proceeding. It finds excuse, however, in the maxim that desperate diseases require desperate remedies. Orthodox Friends, in addition to depriving us of our property, treat us with disdain, and instill the same narrow prejudice into the minds of their

children. However others for the sake of a false peace and quietness may be willing to submit in patience to this wrong, I for one am not, and for the superadded reason that I do not think it right to do so. Orthodox Friends in the beginning made a terrible mistake in laying claim to the name and the property of the Society, and assuming that Friends were heretics and without the pale of Christian brotherhood. This was a moral wrong, a violation of the Divine law, and they have suffered, and until the wrong is righted will continue to suffer the penalty in the loss of the peace of mind and feeling of conscious rectitude that ever comes from following the strait and narrow way.

As intimated in my original preface, the disposition to resent wrong is implanted in the human breast as part of the Divine economy; but resentment need not and never should be in anger, though such is too often the case. I claim to be actuated by a sincere desire to do good. I do not doubt but that in the heat of the original controversy there was wrong on both sides; that Friends allowed their very natural feelings of resentment to run into anger, and that they said and did many things they ought to have refrained from, need not be questioned; but that Orthodox Friends were the chief aggressors in

attempting to enforce a dogmatical creed upon the Society, and taking advantage of circumstances to deprive Friends of their just rights, cannot be denied.

If I have said harsh things, I have done it knowing the inveteracy of the prejudice to be overcome, and that mild means would be of no avail. In doubly asseverated sincerity, however, I hold out the olive branch, and should any of the brethren or sisters of the Orthodox persuasion into whose hands this may chance to come feel disposed to reciprocate the feeling thus declared, I should be most glad to communicate with them.

THOS. H. SPEAKMAN.

No. 26 N. SEVENTH ST., PHILADELPHIA, 1893.

APPENDIX II.

THOSE who have attentively read the preceding pages will have gathered a knowledge of the peculiar circumstances of this controversy; but many, no doubt, wonder how the Orthodox, being but a small minority, succeeded in ousting double their number,—obtaining possession and holding to this day the great bulk of the valuable property of the Society of Friends in the city of Philadelphia.

The explanation is easy. The manner of proceeding in the business meetings of the Society of Friends is different from most, if not all, other organizations. There is no voting, and no president or chairman in the ordinary sense, but merely a clerk, the theory being that the members, by their interchange of views upon any question, agree upon a conclusion, and the clerk merely makes a minute of it. It is all very beautiful when there is no party feeling among the members and the clerk is impartial. But woe be it if, as in this case, the body of the meeting is on one side and the clerk on

the other. Friends were in this instance ignored and disfranchised by the action of the clerk and his party. Without a resort to some revolutionary proceeding, forbidden by their principles and professions, there was but one thing they could do,—namely, to withdraw and reorganize the meeting elsewhere, as they did. This left the Orthodox in possession of the regular place and time of meeting, and gave them a legal technical advantage; thus they, having on their side the more active members and those in official positions, generally got possession of the lion's share of the property, and, to keep it, did not hesitate to sacrifice every principle of honor and justice.

It is immaterial, however, for the present purpose, how the separation took place, or what was the cause of it. It is enough that the members of the organization became discordant and divided into two parties, and found that they could not get along together, and that, for the sake of peace, Friends withdrew and reorganized, and constituted themselves a separate meeting. In numbers, Friends were about two-thirds, Orthodox about one-third. What, under the circumstances, are the rights of the respective parties? Upon principles familiar to all, the preponderance of right and the right of ex-

clusive enjoyment, if it belonged to either side, would be with Friends as the majority; but they have never claimed to be exclusively the Society of Friends, nor to be entitled to more than their just proportionate share of the property. Any other solution than to divide property according to numbers and part in peace could only come from a grasping and unrighteous spirit.

PLAIN SPEAKING.

There have been virtually three Orthodox references to the second edition of my book. One by a former editor of "Friends' Review," which has now given place to the "American Friend," another by "The Friend," both of these being Orthodox papers published in Philadelphia; and, thirdly, the address of the Orthodox Yearly Meeting of 1894, though the last makes no direct mention of the work. I take pleasure in saying that this address, however objectionable in other respects, is the most temperate yet issued by that body. Assuming, as its writers erroneously do, that Elias Hicks was the cause of the separation and consequently, from their stand-point, a very evil-minded and mischievous person, it is

some indication of softening to hear them say, as they do in this address: "Elias Hicks was a man of considerable intellectual ability, who had long occupied the position of an acknowledged minister in the Society of Friends, and in that capacity had travelled extensively in various parts of America and was widely known and esteemed."

The first two papers mentioned rigidly adhere to the supercilious and insolent assumption that the Orthodox, and they only, are the SOCIETY OF FRIENDS. The first ("Friends' Review," 9th Mo. 22d, 1892) refers to the use of the phrase "Orthodox Friends," and regards it a convenience "on account of the continued application of the name of Friends by those (meaning our branch of the Society) who are confessedly not Orthodox." And "The Friend," under date of 11th Mo. 4th, 1893, says: "Those favoring the cause of Elias Hicks withdrew from their connection with the other members of the Society of Friends and organized a separate Yearly Meeting, to which the appellation of 'Hicksite' was popularly attached."

These are but specimens of the insolent taunts in which the Orthodox have ever been accustomed to indulge toward Friends. I should have sooner, perhaps, explained that, in applying the term Ortho-

dox to the body represented by "Friends' Review," I simply use it as a *name*, and not as implying or admitting soundness of faith. On the contrary, Orthodoxy has become a synonym for bigotry, intolerance, and opposition to all healthful progress in religious thought, and there is no more conspicuous example of this than Philadelphia Orthodox Yearly Meeting as now controlled.

What I most seriously object to in the three notices before mentioned, aside from their imperiousness, and this applies especially to the Yearly Meeting address, is the labored effort to divert attention from the *conduct* of the Orthodox by a voluminous parade of doctrinal theology. I have charged them with moral crookedness, with having violated and trodden under foot some of the most sacred testimonies of the Society by indulging a spirit of covetousness, injustice, and unfair dealing. I have charged that a narrow and unchristian prejudice and a spirit of bitterness, intolerance, vituperation, and arrogant exclusiveness have been kept alive by the Orthodox toward Friends, and are sedulously instilled into the minds of their children. Have they no answer to make to all this but the repetition of mystical theological dogmas that have been practically outlived by all the more intelligent Christian professors?

MORE ABOUT THE PROPERTY.

To seize all the property of the whole Society became immediately the all-absorbing thought with the Orthodox. To this end they set at naught the advice in the Discipline against covetousness and going to law, and finding that in law they had gained an important advantage by obliging Friends to withdraw and leave them in possession of the usual place and time of meeting of the Yearly Meeting, they immediately turned their attention to excluding Friends from their rightful share in the property. In places where meetings were likely to go down and where the Orthodox had no members, they have had the assurance, in some instances, to have trustees appointed from other localities ready to scoop in the property whenever opportunity should offer. They have pursued this end with the most unblushing effrontery. In their last legal battle, within comparatively few years, to secure a valuable property in the northern part of Philadelphia, one of their lawyers said to one of the lawyers on the other side, in substance if not in exact words: "We shall beat you, but it will be stealing all the same,"—showing that he was ashamed of the grasp-

ing avariciousness of his clients. But they sat by and were not ashamed.

It is alleged, and is admitted, that in the country meetings where, in a majority of cases, there were but few, if any, Orthodox, Friends came into possession of, and still hold, the meeting properties; but it is also true that the Orthodox, where there were any, were offered their share, or if not, it was because it was well known that the stereotyped, laconic answer would be, "All or none." On the occasion of the celebration of the two hundredth anniversary of the establishment of the Friends' Meeting at Langhorne, Pennsylvania, 11th Mo. 14th, 1893, the old minute book was produced, which showed that, on the occasion of the separation in 1827, a canvass of the members was made, showing, as the result, two hundred and twenty Friends, forty-one Orthodox, and fourteen neutral, and that a committee was appointed to settle the division of the property with the Orthodox. This may serve as an example of the course generally, if not uniformly, pursued by Friends at that time. The Orthodox, in the country meetings, having refused their share of the property when offered, claiming all, this might be held a bar to their receiving any share now. This, however, would not

be a Friendly spirit. The property rights in every meeting should be fairly adjusted from the superabundant property in and about Philadelphia, and if it should require it all to make the adjustment, I am sure Friends would be content. The adjustment of the property between the two principal bodies could be readily effected without serious inconvenience to those who may be depending upon what they now wrongfully hold.

One thought has been recently developed that may serve to explain the extraordinary persistence of the Orthodox in securing and retaining possession of the property. One of their number has estimated that, at the present rate of decline, the Orthodox branch of Philadelphia Yearly Meeting will become extinct in forty years. Can it be that some of the crafty among them are looking forward to that time to secure fine private fortunes for themselves or their descendants by the division of our property among them?

THE SUBLIME AND THE RIDICULOUS.

It has been said that it is but a step from the sublime to the ridiculous, but in this case the two seem even more closely associated. The assumption

of the Orthodox is that, as regards Philadelphia Yearly Meeting, they are THE SOCIETY OF FRIENDS, and that there is no other, and that they, therefore, own all the property, and that Friends are not a co-ordinate branch of said Society, but merely a non-descript body, to which, in the language of "The Friend," before cited, the appellation of "Hicksite" was popularly attached. This assumption is simply sublime in its insolence and audacity. And not less sublime in its evil-inspired boldness was the undertaking to consummate this assumption by regularly disowning the majority of the membership. This involved the laying down or disowning in a body meetings where there were few or no Orthodox, and serving individual notices of disownment in all other cases. This effrontery involved trespassing upon the premises of Friends in the serving of disownment notices, and here the ridiculous may be said to come in. Some Friends would not receive the notices or recognize the intruders, in which cases the notices were thrown at them or otherwise left on the premises; but such is the peaceful spirit of Friends that there is no instance of the intruders ever having been violently expelled. The writer was served with his notice when spreading lime in an open field. The committee remained a consider-

able time to argue and talk law and theology, and my recollection is that it was rather a blustery day, but they seem to have taken no harm, as one of them is still living at the age of about ninety-four.

There are some other circumstances connected with this proceeding calculated to excite mirth even at this distance of time. In some of the outlying meetings the Orthodox were too few or had not the pluck to carry through the work of disownment, and had to be helped from Philadelphia or other places where numbers and persistence were more abundant, or qualms of conscience were less. It was said that some of the Jersey Orthodox, who had to be helped in this way, whose horses were accustomed to traveling the sandy roads, complained that their Philadelphia helpers, with their overfed horses, could not keep up with them in driving from place to place through the sand. At one distant locality the Orthodox were too few to even entertain the helping committee, and (another instance of sublime effrontery) they accepted the offers of Friends, or, in Orthodox phrase, "Hicksites," to take them in and provide for them. One of the committee being taken sick, she was nursed and cared for at the house of a "Hicksite" whom she was there to persecute.

Another peculiar circumstance may be mentioned. It sometimes happens that there is a funeral meeting in a Friends' Meeting-House where some of the family are Orthodox, and who stand out in the cold rather than enter the house where the "Hicksite" meeting is being held. Should no serious consequences result from their exposures they might, perhaps, attribute their preservation to the strength of their Orthodoxy.

It may also be mentioned in this connection that in some cases of mixed assemblies Orthodox ministers take occasion to obtrude their theology upon very unwilling listeners.

A FEW WORDS MORE ESPECIALLY TO ORTHODOX FRIENDS OF THE LIBERAL CLASS.

It might seem a little out of place for me to assume that there is a liberal and an illiberal class among Orthodox Friends were it not that these two classes exist in greater or less proportions in all similar organizations. And the action of your Yearly Meeting of 1894, refusing to remove the penalty of disownment from members having musical instruments

in their houses, or attending marriages of relatives or Friends performed otherwise than in accordance with your prescribed method, prove conclusively, not only that there is an illiberal class among you, but that that class is predominant, though, it is presumed, greatly in the minority as to the entire membership. I mean no disrespect to persons of a conservative cast of mind who naturally cling to the old ways, and, when not too numerous or obstinate, serve as a healthful counterpoise to the opposite tendency. But when such persons take it upon themselves to oppose and prevent all changes for no other apparent reason than that they are changes, they become stumbling-blocks in the way of the advancement of truth and right, and resolute means should be taken to convince them of their error and to make them feel the serious responsibility they assume.

As I have said on a former occasion, I regard my disownment by your body as a mere nullity, and I feel that, as still your fellow-member and knowing the sincerity of my motives, I may frankly and freely advise you as to what I deem your true interests and enduring welfare. Your body is fearfully in the wrong, and a just God, by the inevitable operation of His laws in the affairs of men, will visit

upon you for generations to come the penalty of your wrong-doings. I am very sure that the attitude of your body toward ours cannot be otherwise than unsatisfactory to all the reasonable and thoughtful minds among you, and these owe it to themselves, their children, and their children's children by a courageous, concerted effort to put yourselves and the body you belong to right before the world.

Holding property that does not belong to you, and the attitude of perpetual hostility and exclusiveness toward our branch of the Society, which you force yourselves to maintain, cannot but have a most deleterious influence upon you and your future generations to the end of time. Your conduct toward us will go down in history as an example of intolerance and injustice with scarcely a parallel in religious controversies of modern times. Allow me to say in all frankness and earnestness what many of you must feel,—that your present and future welfare would be greatly promoted by an honorable adjustment of all disturbing questions and the establishment of friendly relations between our two bodies. The two branches, without the sacrifice of individuality or the surrender of any important principle, might become a help and a strength to each other.

APPENDIX III.

THE FAITH OF FRIENDS.

A BRIEF exposition of this subject may be of interest to many persons and not inappropriate in view of what is set forth in the preceding pages. I cannot refer to it, however, without again disclaiming any right to speak for the body of which I am a member. I can only give my individual views of what that faith is or ought to be. What do Friends believe? is a question scarcely less puzzling to many of their own members than to others; the mystery, and, wherefore, the confusion on the subject, are easily explained. Most other religious denominations have their stereotyped creeds or articles of theological belief. Friends have none, and hence the supposition that they have either no settled faith or a faith they are not willing to acknowledge. The difference arises from the fact that Friends believe in Continued Divine Inspiration, the Divine Immanence, God in Man, the Inner Light,—all

meaning substantially the same thing. It is plain that adherence to any fixed dogmatical beliefs or ceremonial observances is wholly inconsistent with these principles, and cannot be otherwise than an impediment to healthful religious progress. Neither Jesus nor the apostles or early Christians ever formulated a doctrinal creed or enunciated any dogmatic theories of religion, such as form the distinguishing characteristics of the so-called evangelical orthodox denominations. These arose with an age of apostacy, and became the progenitors of intolerance and religious persecution.

The following may serve as a sufficient statement of faith, not only for Friends, but for any other religious denomination, and, as well, for persons of no religious persuasion:

First. The devotional feeling is divinely planted in man, and its proper object is the worship of the being or power we call God, who created the heavens and the earth, and by whose laws the order and harmony of the whole universe are regulated, governed, and sustained.

Second. God is a spirit, pervading all things and from whom all good comes; and the indwelling of the spirit of God in the hearts and souls of men is the surest guide to which they can submit them-

selves in the performance of both religious and secular duties.

Third. The Bible, but more especially the New Testament, embodies and sets forth the essence of the Christian Religion, and is to be prized above all other books; but is, nevertheless, to be regarded as secondary to the Divine Spirit which inspired all the good that it contains, which Divine Spirit is no less available now to all who seek its guidance than at any former period. The Bible is to be read and studied the same as any other book, subject to the light of Divine truth and human reason in the individual mind. To hold up and regard as of equal authority all that the Bible contains is a hurt to its rightful authority.

Fourth. The precepts and example of Jesus of Nazareth, as recorded in the New Testament, present the highest type of loving obedience to the Divine Will, and are the highest outward standard the Christian can know. The reverent perusal and careful study of these records, and obedience to their teaching, is the plain duty of all professing Christians.

Fifth. No outward teaching can avail for our benefit unless we realize and assimilate it, each for himself; and there can be no better opportunity for

this than the periods for silent introversion and meditation afforded by Friends' Meetings for Social Divine Worship.

Sixth. Divinity schools and a paid or professional ministry, as now generally maintained, tending, as they do, to the perpetuation of a mere dogmatic system of theology, are a hindrance rather than a help to the advancement of truth. True worship, being spiritual, needs not the intervention of a priestly or clerical order to mediate between God and man.

Seventh. No theory of religion or form of worship can be in accordance with the divine order, or of any practical value, unless it brings forth practical fruits in the way of good works, integrity, and uprightness in daily life, and also charity, toleration, forbearance, and love toward all, irrespective of diversities of opinion.

Eighth. All fixed theological creeds and mere ceremonial observances tend to usurp and supplant the Divine Spirit, and are stumbling-blocks in the way of the advancement of truth, which must ever be progressive in its unfoldings to the human understanding.

Ninth. Women are to be regarded as the full equals of men in the ministry, and in all affairs of church government.

Tenth. Wise education and the cultivation of the intellectual powers divinely bestowed upon the human race are to be regarded as a co-ordinate part of the work of religion.

Eleventh. While each religious denomination may rightly adhere to its own distinctive principles and modes of worship, ever subject to change for the better under the Divine illumination, each should always entertain and manifest feelings of fraternal regard toward every other, remembering that "one is your master, even Christ, and all ye are brethren."

T. H. S.

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